

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOL. 22 AND 8.

JACKSON, MISSISSIPPI, APRIL 27, 1899.

NEW SERIES, VOL. 1, No. 23

Rev. J. L. Low is assisting Rev. J. E. Phillips in a protracted meeting this week at Port Gibson. May the divine blessing attend them.

Do not fail to read the big land advertisement, by Rev. L. E. Hall in this paper. Southeast Mississippi is the coming portion of our State.

Brother J. C. Farrar writes, "We have raised something over \$38, in cash and subscriptions for Foreign Missions at Gallman. We will work for Home Missions during next quarter.

Dr. C. E. Smith, in the *Examiner* in an article on "Baptist Heroes" says, "John Milton was a Baptist, distinctly and unequivocally, and championed our principles when they were generally despised and opposed."

Our Little Folks have been doing real nicely in the way of contributions in the last few days. Will not the parents, Sunday-School Superintendents, and teachers, give them a helping hand next Sunday in the way of collections?

The Home Mission Society closes its fiscal year with a debt of \$54,383.80. True, they began the year with a debt, and closed the year with \$17,000 less debt than they began. We began the year with no debt. What will next Monday reveal?

Rev. W. A. McComb is to arrive at Crystal Springs today, and preach his first sermon there next Sunday. He orders THE BAPTIST changed to that point. We are delighted to have this big preacher return to Mississippi, and especially to have him for a neighbor.

The question of organic union with the northern Baptist Societies is likely to again come to the surface. Our esteemed Brother J. C. Armstrong, of the *Central Baptist*, is credited with having read a strong paper in St. Louis on this subject, advocating such union. We see nothing but harm in this movement. Centralization is antagonistic to Baptist principles.

## College Tidings

Osyka! Next stop's Tangipahoa, La. But a miss is as good as a mile, and while Osyka is only a half mile from the State line it has the honor to be in Mississippi. It was my first visit there. They showed me many kindnesses, one of which was to subscribe \$42.00 for the College. My friend June Bacot gave \$25.00 of the amount. He and I climbed the snow capped mountains, traversed the Western plains, and tumbled on the waves of the Pacific Ocean together two years ago. Thirty-four days of travel and sightseeing together made us feel like schoolmates. He is a loyal and royal friend, both to me and to the College. He gave \$10.00 last year and has multiplied it by 2½ this year. I once heard it argued that all old bachelors ought to be hung; but please don't, I can't spare June Bacot.

But here they are. "The woods is full of them." God bless the givers! Look at the list: Dr. and Mrs. J. B. Searey \$10.00; Mrs. Mary M. Sanders, Quitman, \$5.00 for the College and \$2.00 for Ministerial Education; E. B. Tabor, Brandon, \$10.00; D. D. Wilkins, Duck Hill, \$10.00; Dr. A. L. Emerson, Eudora, \$10.00; D. H. Reed, Kellis Store, \$10.00; J. J. Carter, French Camp, \$10.00; W. H. H. Fancher's churches \$12.05; Hon. H. H. Parnell, Panola county, \$5.00. Oxford church promised \$80.00 but sent \$84.35, and more will come yet.

Ho! for success! We ask no man to do more than his part. Many individuals, many churches have helped nobly. If the rest of the churches and friends will do their part we will raise the shout of victory. Please do not wait expecting to make up a deficit at the Convention, or afterwards. We can not afford to report a deficit at the Convention. It would hurt us to do so. A clear report there would help us much. After the Convention we must turn our eyes to the next session. We must not drag a deficit into next year's work. I feel that we must give it before the Convention, or else the College must lose it. The professors suffered heavily last year, and

they are willing to bear their part this year, but you and I ought not to call on them to bear more than their share of the denominational burden.

Good bye! I shall expect to hear from you next week.

Your servant,  
W. T. LOWREY.

Of all the atrocities which we have ever read, the burning of the negro, Sam Hose, near Numan, Georgia, a few days ago, and the hanging of the negro preacher, Lige Strickland, the next day, near the same place, are the most diabolical. Not only is the fair name of Georgia blackened with a crime that will never be defaced, not only is the South, as well as the North, outraged, but Christian civilization is put to the blush. No heathen people ever acted more beastly.

Sam Hose admitted to killing Crawford, but strictly denied to the last, the crime against Mrs. Crawford.

The negro preacher was hanged, and let down twice, to extort a confession from him, but he died protesting his innocence.

The mutilation of the bodies of these men, and these parts kept for souvenirs are too base for humanity. All honor to ex-Governor Atkins and Senator Thomas, who adventured their lives in protesting against the disgraceful mob.

Mobs are criminal anywhere, and under any circumstances, and unless the strong arm of the Government puts a stop to them, no man has any guarantee of life or liberty.

During the last week several reverses have come to our troops among the Filipinos. The loss of a number of good men seems only to have stimulated our officers to a more aggressive warfare. At this writing, Calumpit is the point of attack. Aguinaldo and General Luna, are at this point, with a large force. It is supposed that our army will attack both in front and rear, and if successful in this movement, the beginning of the end will have come.

A sensible woman advises mothers to make themselves what they would have their children to be, since children are great imitators.

We suggest that prayers be made by all our people for a peaceful and profitable session of the Southern Baptist Convention at Louisville.

Rev. J. N. McMillin dined with us on his return from Clinton. He reported more than forty sermons in the last three weeks, and over eighty conversions, and still he did not seem much tired.

Brother W. C. Bush, of Ridgeland, called at our office yesterday. He is a member of the colony settled at Ridgeland from Michigan. He says they have no Baptist preaching now. He is Superintendent of the village Sunday-School, assisted by Mrs. Freiburg who is also a Baptist. Wish them great success.

The total value of our domestic exports reached the enormous sum of \$1,210,251,913, exceeding the record breaking figure of the preceding year by \$178,284,310. On the other hand, the imports during 1898 were the smallest since 1885, the revenue being \$616,049,654, a decline of \$148,680,758 from the figures of 1897.

Dr. Stovall of Leland, in renewing his subscription for THE BAPTIST says, "I am pleased with the paper. Hope you will succeed. Our new pastor, Brother W. H. Williams, from Columbia, Mississippi, has taken hold of his work in earnest. We hope for much good, under God, from his, and his family's presence among us."

Washing, April 23.—The money in circulation in the United States has more than doubled in the last twenty years, it has increased 50 per cent since 1886, and more than 25 per cent since July 1, 1896. A table just prepared by the Treasury Bureau of Statistics shows that on July 1, 1879, the amount in circulation was \$818,631,793; on July 1, 1889, \$1,379,964,770, and on April 1, 1898, \$1,927,846,943. This is about \$25.45 for each inhabitant.

It is barely possible that the international war over China may antedate the international disarmament conference at The Hague.

## Our Pulpit.

### Fullness of Christian Joy.

BY M. PENDLETON, D. D.

And these things write we unto you, that you may be full.—1 John 1:4

It is perhaps a general impression among impenitent persons, that religion is a gloomy thing, and the Christians sacrifice present joy for the sake of future bliss and glory. This is a great mistake. There is nothing gloomy in the religion of Jesus, nor are his disciples required to sacrifice present joy. Indeed Christians are commanded to rejoice in the Lord, and to rejoice evermore. Not only so, but in the text, and in other passages, the epithet full is applied to the joy. This suggests my theme—

#### FULLNESS OF CHRISTIAN JOY.

It is well to consider—

1. THE NATURE OF THIS JOY. This is an important point. There may be various joy as well as that which is genuine—baseless joy as well as that resting on a solid foundation. Of Christian joy it may be said—

*Its source is in Christ.* This you may learn from Phil. iii. 3; iv. 4: "For we were the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh." "Rejoice in the Lord always: and again I say, rejoice." In the former verse the fact is stated that Christians rejoice in Christ, and in the latter they are commanded to do so. We are reminded of David's words in Psalms x. 4: 2: "My soul shall make her boast in the Lord." He made his boast in the Lord, not in himself, but in anything he had done. It is a peculiarity of Christian joy, that while found within the Christian heart it comes from without. The heart feels it, but the inspiration of the joy is external. It is found in Christ, in his person, in his character, and in his work of mediation. I cannot better emphasize this idea than by referring to what Jesus says of the Holy Spirit in John xvi. 14: "He shall glorify me: for he shall receive of mine, and shall show it unto you." The Spirit glorifies Christ. He does this by directing attention to Christ's work rather than to his own. In this way he glorifies Christ. To be more specific: The Spirit convinces of sin, but in this there is sorrow, not joy. The heart breaks with grief under a sense of guilt. There is not a spark of joy in the awakened soul, we must not exclude the soul. It has wants. Daily supplies of grace

are needed—grace to resist temptation, to perform duty, and to endure trials. The language of Christ to Paul may be appropriated by every Christian:

"My grace is sufficient for thee." 2. Cor. xii. 9: There are no circumstances in which this grace is not sufficient: It is sufficient now—today. The sufficiency of grace for present purposes amply justifies fullness of Christian joy. If we make the present embrace all the present life, we have the assurance that all things work together for those that love God. No one can read the apostolic epistles without learning that trials and afflictions do not hinder Christian joy. Paul took pleasure "in distresses, for Christ's sake," James said, "Count it all joy when ye fall into divers temptations," and Peter uses these words, "Rejoice, inasmuch as ye are partakers of Christ's sufferings. There are connected with the present many considerations promotive of fullness of Christian joy.

*The future.* If we make the present embrace our earthly life, then let the future begin with death. So far as Christians are concerned there is nothing in death, or the grave, or eternity, to interfere with the fullness of joy to which I refer. Death is gain, for it transfers the spirit from its tenement of clay to the bright mansions of glory. The resurrection at the coming of the Lord will richly compensate for all the dishonors of the grave. Paul says, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses."—Acts xiii. 38, 39. According to the terms of the New Covenant God says, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb. viii. 12. The joy arising from pardoned sin is a joy of which angels know nothing.

Earth has a joy unknown in heaven, The new-born peace of 'in-forgiven': Tears of such pure and deep delight, Ye angels, never dimmed your sight."

The past sins of the believer, however numerous and aggravated, are all pardoned, and can never rise up in judgment to condemn him. They are pardoned for Jesus' sake, and in their full remission there is reason for fullness of joy.

*The present.* There is a promise, an assurance of grace for today. "Give us this day our daily bread" refers primarily to the body, but we must not exclude the soul. It has wants. Daily supplies of grace

unto you," etc. I might make "these things" refer to all this epistle, but I prefer to restrict them to this chapter. What things does John write?

1. *He tells of Christ.* He says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto you." Here we are taught that Christ is the Godman. He was with the Father? When? Before his incarnation, and therefore he is divine. But he came in the flesh, and is therefore human. Ancient heretics said that his incarnation was only apparent, not real. John presents a striking gradation in the proofs he gives that Christ had a real body. First, we have hearing; then seeing, as more convincing than hearing; next, looking upon, intently contemplating, as more satisfactory than seeing; and lastly, handling, as rendering the proof complete that Jesus was a man. Christ as man is full of sympathy, and as God is infinitely able to save. These two considerations may well inspire fullness of joy. In them we may find reasons for exultation and ecstasy. John wrote "these things" to promote fullness of joy.

2. *He tells of fellowship with the Father and with His Son Jesus Christ.* In this fellowship is fullness of joy. Fellowship implies something in common. Fellowship with God is communion with him, the communion resulting from union. Jesus in his intercessory prayer for his disciples says, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us." I leave these wondrous words to make their own impression. "God is light," and to be in fellowship with him is to be full of reverential joy. John referred to is everlasting, for the Savior spoke these words; "And I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand." Well did the beloved disciple say, "This is the promise which he hath promised us, even eternal life." This is the climax and consummation of the divine promises. A blissful eternity, what a thought!

3. *He tells how pardon and moral cleansing may be obtained.* He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Sins confessed are pardoned. God graciously forgives them, thus showing fidelity to his promises; and as the claims of justice were satisfied when Jesus was

"set forth as a propitiation," God is just in the forgiveness of sins. Surely there is a sufficient assurance of pardon, and as to moral cleansing, what more is necessary to fullness of Christian joy than the declaration, "The blood of Jesus Christ his Son cleanseth us from all sin?" "These things" John wrote, etc.

#### REMARKS.

1. Most Christians live far below their privilege.

2. Their usefulness would be greatly promoted by fullness of joy.

3. Present Christian joy is a foretaste of the joy of heaven.

Shorten the time of Confinement, Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.

#### The Restful Yoke.

BY GEORGE DANA BOARDMAN, D. D.

"I have met," said Augustine, "many sayings in Plato and Cicero which were beautiful and wise, but among them all I never found

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

No wonder, O Augustine! Plato and Cicero were but men: Jesus is the Son of God. Consider—

First, the persons Jesus invites: "Come to me all ye that labor and are heavy laden." "All ye that labor." These represent the active side of human unrest; all toilers after righteousness, laboring to bring a Saviour down from above, or to bring a Saviour up from below; striving to buy God's favor with penances or with charities; seeking goodly pearls, but failing to find the one pearl of great price.

"And are heavy laden," These represent the passive side of human unrest; all who are carrying heavy burdens of priesthood, ritual, bereavement, sickness, self-weariness. And the invitation is as wide as the unrest: "Come to me all ye that labor and are heavy laden."

Secondly, the boon Jesus promises. "And I will give you rest." "Rest" is the refrain in life's threnody.

"Oh, that I had wings like a dove! Then would I fly away and be at rest."

And Jesus is the soul's rester. I do not know that even Christ himself ever uttered a sublimer saying. Sublime it was when he said to winds and waves, "Peace, be still!"

Sublimer it was when he shouted, "Lazarus, come forth!" Sublimest it was when he said to a heavy-laden world, "Come, and I will give you rest." To speak peace to an accusing conscience; to restore languishing aspirations; to quell moral tumults; to turn requiems into hosannas—this is beyond the reach of money, art, philosophy; this is the acme even of Godhead. And Jesus is the only true rester. As Augustine says: "Thou didst make us for thyself; and our heart is unquiet until it is quieted in thee."

Thirdly, the condition Jesus imposes: "Take my yoke on you, and learn from me." "Take my yoke on you." Then Jesus does have a yoke for us. Not yoke in the sense of bondage; but yoke in the sense of service. Christianity is a kingdom as well as a gospel—Gospel of the kingdom." Be not afraid, then, of this word "yoke"; it is Christ's own word. We see how mistaken those are who imagine that Christ's rest is a cessation from work. Our King will have no loungers in his kingdom, no mystic dilettanti. But Christ's rest is the rest of Christian service. "And learn from me." What is it to learn from Christ? It is to become Christ's pupil; to follow him; to take him as our air, food, light, life, all. This is to "come to Christ." These three phrases—

"Come to me, Take my yoke, Learn from me"—are mutually convertible. To come to Christ is to take Christ's yoke; to take Christ's yoke is to learn from Christ; to learn from Christ is to find rest. Not every one who labors or is heavy-laden will obtain Christ's rest. None but he who comes, takes, learns. You cannot have Christ's rest without taking Christ's yoke.

Fourthly, the reason Jesus assigns: "Because I am meek and lowly in heart." How meek Jesus was is proved by his stooping to mend bruised reeds; his riding on an ass; his washing his disciple's feet; his bearing his own cross. In brief, Jesus bore his own yoke, and so found his own rest. As with the Master, so with the servant. May each of us be Christ's true yoke-fellow!

Fifthly, the assurance Jesus gives: "For my yoke is easy and my burden is light." "My yoke is easy, wholesome, helpful." Christ would not have our yoke mere drudgery. His commandments are not grievous. But our yoke must be Christ's own yoke; not any yoke of man's imposition. If our yoke is burdensome, we may be sure it is not Christ's yoke

but man's. "And my burden is light." When shall we learn that the sense of duty is a genuine privilege, the source of restful joy? To do God's will is to be in harmony with all eternal forces. The Duke of Argyll has shown in his Reign of Law that it is the weight of the bird which enables it to fly. Christ's yoke is really a wing. Thus it comes to pass that the sense of obedience is the grandest of rests. Heaven is a kingdom, and being a kingdom, it is a heaven—"The Kingdom of Heaven."

L. N. Brock.  
Grand Bay, Ala.

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."

#### S. B. Convention

Louisville, Ky., March 23, 1899.  
THE BAPTIST, Jackson, Miss.

We will appreciate your kindness if you will publish the following notice from now until the meeting of the Convention, and favor us with one copy of your paper:

SOUTHERN BAPTIST CONVENTION, LOUISVILLE, KY., MAY 12, 1899.

The Committee on Entertainment respectfully invite your attention to the following announcement, to-wit:

All duly accredited delegates, whose applications are received by the Secretary, on or before Friday, May 5th, will be provided with homes, and notice of their assignment will be mailed to them. For the information of delegates and visitors who desire hotel or boarding house accommodations, we have secured the following rates per day:

Galt House (Convention headquarters) \$3.00; Louisville Hotel \$3.00; Willard Hotel \$2.00; Fifth Avenue Hotel \$1.50; Waverly Hotel \$1.50; Victoria Hotel \$1.50. Other hotels and boarding houses \$1.00. No assignments of homes will be made after May 5th.

Address all communications to Thos. J. Humphreys, Secretary, 544 West Main street, Louisville, Kentucky.

J. B. MARVIN, Chairman.

THOS. J. HUMPHREYS, Sec.

Constipation of the Bowels may be easily cured by a few doses of Dr. M. A. Simmons Liver Medicine.

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons Liver Medicine are always the same. It cannot be equalled.

Children's Day—1899.

I wish to announce that we have the Children's Day programs ready for the service, the second Sunday in June. On some accounts it will be preferable to have this service on the last Sunday, as that is review day and there will be no interference with the regular lesson. This program consists of an order of exercises, a four-page supplement containing suitable recitations, and a collection envelope. These are sent out by the Sunday School Board, without cost, in such quantities as may be requested to any Sunday School wishing to have the service. The program is unusually attractive for this year, fitting forth in a beautiful way the Bible as God's treasury.

The collection taken on this day should be sent to the Sunday School Board, or if preferable to the Secretary of your State Board, with specific instructions that it be forwarded to the Sunday School Board at Nashville. This collection goes to the Bible Fund of the Board, and so is used for sending out the Word of God in destitute places. The Bible department of the Sunday School Board stands for the Bible work of the Convention, and the contributions to the Bible Fund entitles to representation in the Convention.

## CHILDREN'S DAY IS OUR BIBLE DAY.

Last year was our first experience with it and it proved satisfactory in every way. We earnestly hope this year to have orders from all our Sunday Schools. We should be glad to furnish on request sample copies of the program, and then fill without cost whatever orders may be made for the program, supplement and envelope.

Even if your school does not wish to use the program, we earnestly hope that either on that Sunday or some succeeding Sunday you will induce your school to make a contribution to the Bible Fund of the Sunday School Board. We have sent out during the year many thousand copies of the Word of God. Some of these went to Cuba, some to immigrants in Baltimore, some went to destitute places throughout the South, all doing a work which cannot be estimated, but proving a blessing to the people and an honor to God. The collection taken at the regular service on some Sunday morning sent to the Board for this purpose would be gladly received. Every order for periodicals or other Sunday School supplies increases the

Bible Fund, and so increases the Board's power for usefulness.

Earnestly hoping for your sympathy and co-operation in this great work, I remain,

Yours fraternally,  
J. H. FROST.  
Nashville, Tenn.

## Baptist Editor's Banquet and Excursion to Mammoth Cave.

UNDER THE AUSPICES OF THE WESTERN RECORDER AND BAPTIST BOOK CONCERN.

W. P. Harvey, President of the Baptist Book Concern and Manager of the *Western Recorder*, has arranged to honor Baptist editors-in-chief during the session of the Southern Baptist Convention with a banquet at the Louisville Hotel

on the evening of May 13, and an excursion to Mammoth Cave, leaving Louisville at 8:25 A. M., May 16. On arriving at the Cave we will take what is known as the Long route, and the next morning we will take the Short route, returning to Louisville in the afternoon.

Excursion rates have been secured for all those who wish to join the Editors' Excursion to Mammoth Cave. The regular rates are as follows:

Regular railroad fare.....\$9.90.  
Hotel for one day and a quarter.....\$3.75  
Cave fees.....\$5.00.

Total.....\$18.65.

We are able to offer the trip to all who want to go with our excursion for only \$10. This includes railroad fare, hotel for a day and a quarter, and fees for both Long and Short routes in the Cave. Let all who expect to go send their names to

W. P. HARVEY, Louisville, Ky.  
ap27-tf

## Some Mission Collections.

At Brooksville are some chosen missionary people, and I might as well unfold if permitted, that would astonish you, but lest I say too much we will thank God for these dear people, who first gave themselves and then their means. But here is a postmark that I recognize each month, and I know before I open it that it means ten dollars for Missions from A Friend, and here keeping company are Thomaston, and Rock Bluff, and Union, aggregating more than \$40, while Batesville, the home of our President and the faithful Dickens, sends \$82.85. Tidings from the Jordanic tribes talk about Dry Creek and Steens Creek, and feel that he has just come out of the

water, where he loves so much to bury with Christ by baptism the willing believer, and then to teach him the way of the Lord in Missions, and here are some of the results, \$2.00 more to the \$32.25, some weeks ago from Steens Creek and \$38.17 from Dry Creek, and in the same Association is Mountain Creek, which sends \$26 to add to the \$11.50 of a few weeks ago. Eudora and Central, Cold Water are away up in the northwest corner but not so far as not to be in full sympathy with Mississippi Baptists in the world's evangelization, and here are \$10.15 from the first and \$53.20 from the other, while on the opposite corner are Mt. Olive and Camp Creek, and Luks where preaches the strong yet gentle Burress, who sends \$31.25. Raymond adds \$15.00 to Home Missions, while Gallman sends \$21.00, and her neighbor, Crystal Springs, \$75.00, with the hope of making it \$100.00, and so in country and in town the good work goes on.

Did you ever think on a Sunday morning about the church meetings all over our State, and wonder what the Baptists are doing, as our Lord walks in the midst of the golden candlesticks? Does he find his people prayerful, watchful, yearning for manifestations of his promise, anxious for the spread of the Gospel, and liberal in the use of their means for world evangelization? Brother pastor, brother, sister, do you pray "thy kingdom come" with faith that puts forth effort to the point of sacrifice even in giving the Gospel to them who have it not?

A. V. ROWE.  
A Missionary In Cuba.

There was one kind of American visitor to the island, however, concerning the beneficial effects of whose mission there can be no doubt. He was the practical missionary, who not only held religious exercises, but established schools. I met one of these men in Santa Clara. He was Reverend Doctor Powell, secretary of a college in Tennessee, and he had been sent to Cuba on what might be called a scouting trip for the Southern Baptist Missionary Society. He had formerly been a missionary in Mexico, and he spoke Spanish fluently. Before the Spanish forces evacuated Santa Clara there were twenty-two priests in the city. After they had gone only two priests remained. The people were practically without religious instruction, and the children were clamoring for schools and school-books. In three days Dr.

Powell had congregations of from 600 to 800 at his preaching services. The people were actually turned away. But what impressed me more was to see the children flocking to his hotel to be enrolled in the school he arranged to open. They came singing and in twos and threes, and frequently the mothers came along, and with tears in their eyes, thanked the missionary for opening a school. Dr. Powell was not the only man in Cuba on such a mission, and it is pleasant to record that invariably their efforts to establish schools were meeting with success. —*Harper's Weekly.*

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We would be glad for you or Brother Bailey to be with us. If you are not here, your humble ser-

vant will remember the paper, and do what we can for it.

I am very much gratified with Brother W. T. Lowrey's reports on our College, and hope that he will prove to be as venerable in its behalf and even more, if possible.

We have ten dollars for him, and hope to get more by the time we send it up.

The Lord bless our paper, and forbid that other papers, being pressed into its territory, shall figure in obstructing its progress until it has gone into every Baptist home in the State.

Respectfully,  
A. J. ROGERS.

Dear Bro. Searcy:

As chairman of the Relief Committee as published last week, I have two requests to make:

1. That the Committee have the financial support of the church, without which the work will fail, in a great measure, of its laudable purpose.

To this end, I ask that each member of the church hand to the pastor, Brother Yarborough, once a month, or as often as convenient, as much money as he, or she feels able to give, remembering always that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

2. That each member of the church knowing of any case of distress or need, will at once report the same to me, or to some member of the Committee, either by telephone or by mail.

P. B. BRIDGES, Chairman.

## News Letter.

Dear Bro. Searcy:

We are glad to say that all things are going lovely with us at Shabuta.

Our services are well attended on all occasions, and good interest manifested. Bro. J. H. Richardson, formerly President of a Female College in Sweet Water, Tennessee, who is now residing here, preached for us last Sunday, and to a full house. Brethren wishing to help in meetings during the year might do well to correspond with him.

The fifth Sunday meeting of the Chickasaw Association will meet with us one week hence, and we hope to have a profitable and glorious time, and to be able to report to Brother Rowe by wire on Sunday, a good collection for Foreign Missions.

We would be glad for you or Brother Bailey to be with us. If you are not here, your humble ser-

## Little Folks.

Dear Dr. Searcy:

Mamma takes THE BAPTIST. I like to read the little folks' letters. I am seven years old.

You will find enclosed ten cents for Cuban Missions, five for my little brother, Durley, and five for myself. We made it ourselves, picked off peanuts, and sold them.

Your little friend,  
ANNIE JONER.

Dear Editor:

I am a little girl eleven years old, and my papa takes THE BAPTIST. I like to read it. I go to Sunday School. Mr. E. W. Melvin is Superintendent. Brother A. B. Hill is our Pastor. I am a member of the church.

I will answer Lena Poe's question, "What chapter is it in the Bible that every verse ends alike?" It is the xxxvi. Psalm.

Where is the word "girl" found in the Bible? Who was Timothy's grandmother?

I will send five cents for Cuban Missions. I hope God will help the Cubans.

Your friend,  
MARY MCKAW.

Camden, Miss.

Dear Dr. Searcy:

We are three little brothers, ten, seven, and five years old.

We attend the Methodist Sunday School. It is too far to go to the Baptist Sunday School.

Our preacher is Brother Burress. He spent last Sunday night with us.

We send you ten cents for Cuban Missions.

Your little friends,  
JOHN, AURIE, and  
GAMBRELL SHIRLEY.

Leatton, Miss., Apr. 22, '99.

Dear Editor:

Here comes a little boy and girl eleven and eight years old. We like to read your paper. We have Sunday-School at home every Sunday night. Papa is our teacher.

The shortest verse in the Bible is the eleventh chapter and thirty-fifth verse of St. John. The 139th Psalm is the chapter that every verse ends alike.

We send ten cents for Cuban Missions.

Your little friends,  
ROBERT and MARY TAYLOR.

Dear Editor:

This is my first trial to THE BAPTIST. I am a little girl ten years old. Elijah, 1. Kings, 19:5.7. The price of a dog is forbidden, Deut. 13:18. Zacharias was the father of John the Baptist—Luke 1:59.67.

It was Elijah that an angel prepared a meal for.

I will ask one.—In what part of the Bible are we commanded to show respect to the aged?

Enclosed find five cents for Cuban Missions.

SALLIE EAKIN.

Enclosed find twenty-five cents for Cuban Missions, from your Hopewell friends.

LIZZIE KETHLEY,  
LOYAL KETHLEY,  
W. M. KETHLEY.

Crystal Springs, Miss.,  
April 10, 1899.

Dear Bro. Searcy:

I am a little girl eleven years old. I go to the Baptist Sunday School. I like to read THE BAPTIST and especially the Little Folks' page. I will answer a few questions. An angel prepared a meal for Elijah. The father of John the Baptist was Zacharias.

You will find enclosed ten cents for Cuban Missions.

ALICE EILAND.

DeKalb, Miss., April 17th, 1899.

Dear Dr. Searcy:

Here I come again with a nickel for the Cuban Mission. My school is out and I am lonesome.

Papa and grandma both are Baptists. Papa takes THE BAPTIST and I like to read the Little Folks' letters.

Your little friend,  
LON RUSSELL.

Hombone, Miss., April 16.

Dear Dr. Searcy:

Here I come again with my little mite, twenty cents, for Cuban Missions. I collected part of this from my friends.

I will ask a question. In how many instances did our Savior destroy any property that he might work a miracle, and where recorded?

Your little friend,  
STELLA DEA.

Leatton, Miss., Apr. 22, '99.

Dear Editor:

I am a little Camp Creek boy eleven years old. My father takes THE BAPTIST.

Enclosed find ten cents for Cuban Missions.

Your little friend,  
FLETCHER STOKES.

Corrona, Miss., Apr. 21, '99.

Dear Editor:

I like to read THE BAPTIST, and especially the Little Folks' page.

I will answer Archie O. Simmons question—Who was it that angels prepared a meal for? It was Elijah, 1. Kings, 19:5.7. The price of a dog is forbidden, Deut. 13:18. Zacharias was the father of John the Baptist—Luke 1:59.67.

Who was it that prepared a meal for the messengers of the Lord?

Find enclosed ten cents for Cuban Missions.

I love to receive and give help in the study of God's word.

Your little friend,  
ISHAM M'GRAW.

Dear Editor:

I read the little folks' letters, and I thought that I would write a few lines to them. This is the first time that I have written.

I will ask a question—Whose death was caused by his wonderful head of hair?

Find enclosed ten cents for Cuban Missions.

Yours truly,  
ROY KOLB.

Dear Dr. Searcy:

I am a little girl eight years old. Papa takes THE BAPTIST. I like to read the little letters.

Find enclosed ten cents for Cuban Missions.

Your little friend,  
OLIVE MORRIS.

Clinton, Miss., Apr. 28, '99.

Maud Didlake, and her little sister at Steens Creek, ten cents.

Olio, Miss.

Dear Dr. Searcy:

Enclosed find \$1.00 for the Cubans from my Sabbath school class and a few others. Their names are Hillman, Ella, Roland, E. W. & Clifton Smith, John and Luther Williams, Hattie and Willie Dixon, Johnnie Kinabrew and Mary Lansell. The children were pleased to contribute their nickels when I asked them. We all love our good "Baptist." Wishing it great success, I am yours truly,

Mrs. H. J. LANSSELL.

Dear Editor:

I like to read the little folks' letters. Papa takes THE BAPTIST.

I will answer Roma Rockett's question. Zacharias was John the Baptist's father.

I will ask one: What prophet

## Baptist Directory.

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## Confederate Veterans.

The Southern Railway will make a very low rate to Charleston, S. C., and return for the occasion of the Confederate Veteran Reunion there May 10-13. Tickets will be sold May 8, 9 and 10, inclusive, with final limit May 21st.

For further information call on any agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala.

46-5

## The Lord's Supper as an Annual Memorial.

## J. H. ANDING.

The bishop at Corinth, not Paul, however, but Wesson—insists that Baptist churches should observe the Lord's Supper once a year as a memorial service. He makes his argument mainly on the ground that Jews and Gentiles have their annual memorials, and as our Lord instituted the Supper in connection with the observance of the Passover—a Jewish annual memorial—therefore New Testament churches should observe the Supper only once a year, to follow the example of the Jews, and thereby secure the bond of unity in the observance of so important an ordinance.

I am sure the Supper is designed as a memorial ordinance, but Bro. W.'s argument fails to convince me that it is scriptural to observe it only once a year. In fact, the investigation his articles stimulated are to the effect, that I am the more inclined to a frequent observance of the Supper, as the scriptural purport, and early Christian method of its observance.

Bro. W.'s first mistake, as I see it, is in his argument from analogy. He labors to show that Jews had their annual memorial, as the Passover, feast of tabernacles, etc., and Gentile nations have theirs in their 4th of Julys, decoration days, etc.; therefore Christians should have only an annual memorial of the death of Christ. The analogy fails on the ground that the one is a national, and to be observed by a Baptist church we would not consider him in disorder if he observed both the passover and the rite of circumcision in their national significance. Jesus observed both, and Paul approved the circumcision of Timothy since he was of Jewish extraction, and himself said, "I must by all means keep this feast that cometh in Jerusalem." Now the difference in the observance of an annual memorial or a life-time symbol, and the Lord's Supper or Baptism is, the first two pertain to a citizen of the Jewish commonwealth, the latter to a citizen of the household of faith. One is national, the other spiritual in its significance. Let the nations observe the days of their most splendid achievements annually if they will, but let us who need to be continually reminded of God's infinite love for us in the gift of His Son, observe more frequently the memorials of the price of our eternal redemption. "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

Flushed Cheeks, Throbbing Temples, Nausea, Lassitude, Lost Appetite, Sallow Complexion, Pimples, Blotches, are warnings. Take Dr. M. A. Simmons Liver Medicine.

Another difficulty that Brother W. would meet in the annual observance of the Supper would be the specific day for its observance. Which day of the year shall be selected, and who will presume to appoint it? Should we be able to approximate the date of Christ's death by selecting the nearest Sunday to that event, would we not make more of the day than the event itself?

Baptists have no sort of business observing certain days, as Easter and Christmas. That was a good rebuke to the Roman Catholic custom of Easter observance, by a Baptist preacher when asked why he did not observe Easter in his church. "Because," said he, "we celebrate the resurrection of our Lord in every baptism we administer in our church."

The fact is, every Sunday is the Lord's day, and as such it is a constant reminder of his resurrection. Paul was afraid of those who observed specific days—See Gal. 4: 11-12.

Then if the day is chosen, what hour of the day will we select for "the sake of uniformity?" If the time element is important it should be about three o'clock in the afternoon. Surely, if important, it would have been mentioned.

If Brother W.'s views should obtain among Baptists we would gravitate more to the letter of national customs than to the spirit of Christian worship. Too many days and customs now Brother W. that are anti-Christian.

Flushed Cheeks, Throbbing Temples, Nausea, Lassitude, Lost Appetite, Sallow Complexion, Pimples, Blotches, are warnings. Take Dr. M. A. Simmons Liver Medicine.

## Was It a Missprint?

In THE BAPTIST of April 13th, occurs the following:

"At the age of twelve he was the subject of religious awakening, after which his pious father and mother obtained a hope for him that he was born of God."

Does not your type do violence to the original?

Fraternally,

R. A. COOPER.

We followed copy in the obituary from which the above is quoted. The language is a little awkward, but we thought everybody would understand it. It simply means that his parents entertained a hope that he was converted when he was about twelve, but that he did not make a public profession till he was 14 years old.—Ed.

No other medicine Builds Up and Fortifies the system against Miscarriage as well as Simmons Squaw Vine Wine or Tablets.

## THE BAPTIST.

## Education By the State.

## BY W. POPE YEAMAN.

That it is the duty of every man to be educated is clearly inferable from his mental constitution and social relation. But upon whom does this duty devolve? Is it a primary and fundamental question. The question underlies the reason and ethics of the whole subject.

Parents are by the law of natural relation, under moral obligation to educate their children. Parental neglect in this regard is as reprehensible as is neglect to feed and clothe one's own. After the child has reached that physical and mental development that makes it capable of self-help, the duty has become individual as to that child.

The youth of sufficient years to discern between ignorance and knowledge, who neglects his own education has violated the laws of his being, and rebelled against society. If the duty rests first with the parent and then with the child can that duty be transferred? This is a practical question. And the educational system now in vogue in the United States raises the question: Has not the duty to educate been transferred from its natural place? Julian Hawthorne, in the April number of the *North American Review*, in an essay on "Public Schools and Parents' Duty," says: "We do not do our duty by them"—the children—"It is too soft an expression to say that we entrust them to the State; we abandon them to it." This is not an overdrawn indictment of American parents. It is each year more manifest that parents make a convenience of the State in the serious matter of parental obligation. It is experts at parrot prattle of rules, facts and dates. Knowledge without wisdom is a fruitful source of all manner of evil. There is no wisdom without well trained moral perception, discrimination and conscientious judgment.

It may be contended that the parent and not the State is responsible for this abandonment of children to the State. This contention would be utterly inconsistent with the theory that education by the State is for the general welfare. If the State provides for and tempts to parental abandonment of children to the State, it becomes responsible for a condition that tends only to degeneracy.

Education by the State proceeds on the theory that "a general diffusion of knowledge is essential to the rights and liberties of the people." On this theory, the State, and not the individual, is the interested party. This, to start with, is a false theory of education. There is no true education that discipline is not necessarily in the

interests of the State, but more prepares the individual student for greater mischief than otherwise he could have been capable of, is only too patent. This is not a gratuitous assumption, but an expression of a law of human life.

If the Christian religion be a divine system and a revelation from God, it is that which is needed by man, and is a benevolent adaptation to his condition in earth life, it is therefore a force necessary to the development and training of right character. Any system of education that ignores or neglects the religious nature of man is unphilosophical and false in theory, and injurious in consequences. The only hope of a State is general character built upon the foundation of Christian morality. The "rights and liberties of the people" find no protection or guarantee of security in an education of the citizen that ignores divine law.

Should not the State educate? The State has undertaken this work, and will continue in it. The question is, how far shall the State educate? Statesmanship, philanthropy, and philosophy suggest that the rudiments of education are as far as the State should go, unless it christianizes its system and method of education. As the intellect approaches maturity, and enters the state of self-consciousness and smartness (?) the influence of godless education is appalling.

As long as "politics know nothing of the decalogue, and political morality is an iridescent dream," so long will the State decline to interest itself in Christian education. It is a fact of American history that so far as institutions of learning have contributed to the development, dignity and high destiny of the country, they have been institutions under the auspices and administration of Christianity.

Hawthorne, in the essay above referred to, says: "Our most dangerous criminals are not the hereditary class, but graduates of our public schools. Most of the men whose careers disgrace their country, either in a small or conspicuous way, have been public school boys. Most of our women who go astray have attended public schools. These people are gradually giving a tone to the entire community; their tendency is to sap the foundations of national honor and freedom." This is a severe indictment, and perhaps needs some modification. Nevertheless, the truth that, education without moral development and discipline is not necessarily in the

interests of the State, but more individual to the higher planes of life.

If it is the duty of the State to educate for the State, it follows that it is the duty of the State to enforce education. To compel A. to pay taxes for the education of B's children, and then leave it to the option of B. or his children whether they shall be educated for the tax-payer. Parents require their children to attend school. If the State assumes parentalism in education, it can maintain consistency only by compulsory education. If compulsory education be not right, then education by the State for the State is wrong.

Technical education by the State at the expense of the public, is a departure from the purposes of civil government. Education that is special and vocational should be paid for by the person who proposes to reap the benefits. Besides this, schools especially devoted to and equipped for education in the professions and the arts, can do a much more thorough work than institutions where such education is only partial and departmental."

The above article by Dr. Yeaman, in the *Central Baptist* is worthy the attention of our best thinkers, and we commend it to the careful study of educators. We have often had serious doubts as to whether higher education belonged to the realm of the State.

A man cannot be a prosperous Christian without settled seasons of prayer. Opportunities to pray will be found when the heart is intent on the exercise.

Rev. Luther Little was last Sunday called to the care of the church at Plano, made vacant by the resignation of Rev. W. A. McComb and it is understood that he will accept.

**WANTED** By a Mississippi College student—a position as TEACHER, either in literary school or private family during four (4) months, beginning June 1st, 1899. Address M. P. O. Box 88, CLINTON, Miss.

## School Notice.

Many pupils work their way in Student's Institute, Bolands, Miss. Send stamp for particulars. Special terms to pupils entering before June, 1899.

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DR. TALMAGE'S SUNDAY SERMON, which in itself is worth more than the subscription price. Adress us, enclosing 50 cents for a year's subscription.

THE WEEKLY COMMERCIAL-APPEAL, Memphis, Tenn.

## THE BAPTIST.

PUBLISHED EVERY THURSDAY,  
BY THEMississippi Baptist Publ'g Co.,  
AT

JACKSON, MISSISSIPPI.

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BY MINISTERS..... 1 00

J. B. SEARCY, - - - EDITOR  
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Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrearages are expected to be paid when the paper is ordered to be stopped.

Obituary notices of 100 words inserted free; all over that amount will be charged 1 cent per word.

Persons sending in obituaries, must either send the cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to where the change is to be made.

## Announcements.

Owing to the fact that the quarantine last fall prevented the meeting of some Associations, and to the further fact that several met during the quarantine, when it was impossible for representatives of THE BAPTIST to be present, we failed to get a good deal of money which otherwise would have come into our hands. We are now in need of money, and trust that those who have not sent in their subscriptions, will do so at once. Will not the pastors help by calling the attention of their congregations to this matter? We have decided to make the following propositions:

1. Any one not a subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received till January 1, 1900.

2. If any one indebted to us, will count four cents per week, from the time to which the paper is paid, as shown by the figures on the margin, till the time you send us the money, and to this amount add one dollar, we will credit you till January 1, 1900.

Dr. J. E. Clough, the veteran missionary to the Tagus, reports 450 baptisms for February. This is the man, and the mission, where 2,222 were baptized in one day.



## Publications.

THE CHORD. By E. M. Stephenson. 131 hymns. Paper cover. Price 10 cents. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

This is a charming little book, well suited for Sunday-schools, young people's meetings and revivals. The words are all well arranged with the music, and it is a marvel of cheapness. Send for it; \$8 per hundred.

THE BAPTIST. WHO ARE THEY? AND WHAT DO THEY BELIEVE? By W. B. Boggs, D. D.

ENGLISH BAPTIST REFORMATION. (From 1609 to 1641, A. D.) By Geo. A. Lofton, D. D.

This book is published by Chas. T. Dearing, Louisville, Ky. The book contains 280 pages, and is written from a Pedobaptist standpoint. The burden of the author is to show that in 32 years—from 1609 to 1641, the English Baptists were reformed from the practice of sprinkling to that of immersion.

He makes the usual Pedobaptist argument on "with water," in speaking about the baptism mentioned by Knollys. He says, "granting, however, that such churches and their ministry, driven out of foreign countries, existed before 1641 in London, and that Knollys knew and walked with them, they could have been no other than the Anabaptist churches of 1611-1633, and there is no proof in either case of immersion among them by the statement of Knollys, that they baptised "with water."

THE CONSISTENCY OF RESTRICTED COMMUNION. By J. M. Frost, D. D.

This is a tract of some 64 pages clearly presenting the Baptist view on this subject. Published by the S. S. Board of the S. B. Convention at Nashville, Tenn. Price 10c.

THE MORMON DOCTRINE OF GOD AND HEAVEN. By A. C. Osburn, D. D.

Here is a booklet of some sixty odd pages of live matter on a live subject. This tract ought to be spread over the country like autumn leaves. Price 10c. By S. S. Board, Nashville, Tenn.

FOR SHINE AND SHADE.

Is the name of a little volume of some 200 pages, by that prince of authors, Dr. Wayland Holt. Published by the A. B. P. Society. The book consists in a number of essays on practical subjects. We can do the reader no better service than to spread the table of contents before him. Here is what he gives us: "The Best. According to Ability. A Bad Way of Beginning Sunday. The Help Bringer. Our Lord's Share with us. Our Lord's Resistance. Comfort and Temptation. What to do in Difficulties. Personal Contact with the Personal Christ. No Condemnation. The Closed and Opened Gates. Drawn, Delivered. The Fragrance of Service. The Safe Deposit. The Regarding Christ. A Specimen Concerning Prayer. Concerning Special Pray-

er. Concerning Hope. 'Me' and 'I'm.' The Right Time for Things, Having Things on Your Side. A Great Fact. A Revelation. To be Sorrowful. Revelation to Discouragement. The Champion of the Christian. The Inner Helper. The True Way of Triumph. Glorifying God. Jesus in His Nazareth Home. A Successful Courtship. What the Bible Has of Cheer and Hope for the Aged. True Mortality. Christ with Us."

Such a book by such an author is of inestimable value.

THE BAPTIST FOR APRIL 18th

We call the attention of our readers to the great benefit that may be derived by sending children to the Blind Institute in this city. A number who could not see when they came have been restored to sight, and others greatly benefitted. Write to Dr. W. S. Sims, the Superintendent for any information.

Great trouble is prevailing in Formosa. Hundreds of cities have been sacked and thousands of citizens killed. To this is added the horrors of nearly one hundred thousand cases of the plague.

THE BAPTIST FOR APRIL 18th

We spent last Sunday

delightfully with Pastor Low and his people at Utica, preaching morning and night to attentive audiences.

Bro. Low and his noble wife are

doing a great work, and are highly

appreciated by their people.

Pastor Price is happy in his work.

THE BAPTIST FOR APRIL 18th

Bro. Walter Hurt writes as follows from Winona: "It was raining

last night and our entire mem-

bership was not out, but we raised

\$125.00 for Foreign Missions,

which will be made at least

\$150.00."

THE BAPTIST FOR APRIL 18th

Deacon J. T. Buck, of Jackson,

is attending the meeting of the

American Sunday School Union at

Atlanta, Georgia.

THE BAPTIST FOR APRIL 18th

We hope to have some good dots

for our Sunday School from him

when he returns.

THE BAPTIST FOR APRIL 18th

Bro. W. D. Windham, of Vernon, Mississippi, wants somebody to write on 1st John v. 16, 17, and

suggests that we have something

from Dr. W. A. Roper, of Heidelberg.

We would welcome a good,

brief article on that subject.

THE BAPTIST FOR APRIL 18th

During the recent illness of Hon. John Sherman, while on a visit to Cuba, it was reported that he was dead. The Spiritists at Washington City held a seance, and reported communications from the great Senator in the Spirit land. A few days later Mr. Sherman returned to his home much improved.

THE BAPTIST FOR APRIL 18th

Well, we feel relieved. "The mountain has long been in labor and has brought forth a mouse."

The Fragrance of Service. The

Safe Deposit. The Regarding

Christ. A Specimen Concerning

Prayer. Concerning Special Pray-

er. Concerning Hope. 'Me' and

'I'm.'

The Right Time for Things,

Having Things on Your Side. A

Great Fact. A Revelation. To

be Sorrowful. Revelation to Dis-

couragement. The Champion of

the Christian. The Inner Helper.

The True Way of Triumph. Glor-

ifying God. Jesus in His Nazareth

Home. A Successful Courtship.

What the Bible Has of Cheer and

Hope for the Aged. True Mortal-

ity. Christ with Us."

Such a book by such an author

is of inestimable value.

and so are his people. Brother McMillin is rapidly developing into a first class evangelist.

Rev. A. B. Hicks writes: "Sunday was a good day at Walthall; large congregation, good interest in Sabbath School, raised \$18.00 for Missions, after having raised \$10.00 for Ministerial Education in March. We are delighted with THE BAPTIST. God bless you. Yours in the Master's work."

It is claimed that there are 11,000,000 children in the United States between the ages of 5 and 18 years old, who do not attend Sunday-school. What a mission field!

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The Roman Catholic theology, founded as it is on a tradition of which the only interpreter is the Pope, dates from the dark ages and keeps itself almost entirely aloof from the principles and efforts of the modern mind. The theology and philosophy of Thomas Aquinas are exclusively taught in the seminaries, as if Bacon, Descartes and Kant had never existed. The decrees of the Council of Trent, together with those of the Holy Congregation in Rome, decide what should be taught concerning the books of the Bible, the canon, the forms of texts and the worth of translations, as though the whole work of modern criticism and exegesis had never been done.

During the recent illness of Hon. John Sherman, while on a visit to Cuba, it was reported that he was dead. The Spiritists at Washington City held a seance, and reported communications from the great Senator in the Spirit land. A few days later Mr. Sherman returned to his home much improved.

The Armenians at present are believed to number about 4,000,000, and of these 250,000 live in Russia, 150,000 in Persia and the east, while 100,000 are scattered among the nations of Europe, and 5,000 are on the other side of the Atlantic. The Armenians claim

to be the most ancient nation on the earth, and are doubtless, like other Aryan races, of the line of Japhet. They have often been compared with the Jews, and they exhibit Semitic characteristics. Their business shrewdness is well known, and there exists a cynical proverb which states that it takes two Jews to cheat a Greek, and two Greeks to cheat an Armenian.

Cincinnati Enquirer.

Connecting at Birmingham, Ala., where the Alabama delegates will join the train. This gives a day-light journey through Tennessee and Kentucky, passing Lookout Mountain and the Blue Grass regions of Kentucky, arriving at Louisville that afternoon.

For further information write to C. E. JACKSON, T. P. A., Birmingham, Ala.

A Good Meeting at Winona.

We closed our meeting last night in the presence of a large congregation, and with the tide at its flood.

Bishop Pace preached for us ten days, and charmed our people by the clear, manly, tender, eminent, and forcible way in which he presented the gospel.

Long before he left us, we were delighted and rejoiced to know that there are still men in the flesh who can preach the gospel.

We had ten received by baptism, four by letter, and one by statement.

In addition to this, the last minutes he was with us, he spent in taking a collection for Foreign Missions, amounting to \$130. We will make it \$150.

We feel that we have had a season of great refreshing from the presence of the Lord. The future is full of hope.

W. P. PRICE.

## Church Roll and Record Book.

Good, cheap and complete.

Contains—

Rules of Order;  
Church Covenant;  
Confession of Faith;  
Alphabetical Index for Names and Addresses;  
Also 140 pages for Minutes.

Good ink paper, bound in cloth, with leather back and corners, a durable binding.

In order to place one in every church we have reduced the price to \$1.50, postpaid. This price includes 12 blank church letters.

1 Roll and Record Book and 1 dozen Church Letters, per doz. .... \$1.50  
Printed Mission Envelopes, (per 1000) postpaid ..... 1.00

Printed Church Collection Envelopes, (per 1,000, postpaid) ..... 1.00  
Warder's Mission Treasury Book ..... 25  
Money barrels for collections, (per 100) ..... 2.50

Let us furnish your song books. Write for list of books and prices.

Church Treasurer's book—Then Speiden, best on market, 100 names, \$1.50; 200 names, \$2.00; 300 names, \$2.50; 400 names, \$3.00; 500 names, \$3.50.

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## THE BAPTIST.

LOUISVILLE, KY. MAY 11-18, 1899.

The Southern Railway and

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erate special coaches through to

Louisville, as follows:

Leave Winona at 6:50 p. m. May

9th.

Leave Jackson at 7 p. m. May

9th.

## Temperance.

We must inspire government with a sense of its responsibility to high heaven.—*Garrett Smith.*

Our revenue may derive some unholy benefit from the sale of alcohol, but the entire trade is nevertheless a covenant with sin and death.—*London Telegraph.*

I am within the truth when I state that in four cases out of five, when an offense has been committed, intoxicating drink has been one of the causes.—*Late inspector of English prisons.*

What I wish to do is to lift the temperance idea to the level of its patriotic significance. I know that it has two sides. \* \* \* But there is one thing that law can do, which the safety of Republican institutions demands, and that is to shut the door of the drinking saloon.—*Wendell Phillips.*

Throw out your light; teach the people to feel that they are the law-makers. Show all the friends of temperance the folly of sending drinking men to our legislative halls, and them sending them petitions to save the community from the ruinous effects of their own practice.—*Edward C. Delaven.*

There can be no doubt that of all the proximate sources of crime, the use of intoxicating liquors is the most prolific and the most deadly. Of other causes it may be said that they slay their thousands; of this it may be acknowledged that it slays its tens of thousands.—*Twentieth Annual Report of the Executive Committee of the Prison Association of New York.*

### The Saloon as a Bank.

W. H. PATTON.

You deposit your money—and lose it. Your time—and lose it. Your character—and lose it. Your health—and lose it. Your strength—and lose it. Your manly independence—and lose it. Your home comfort—and lose it. Your wife's happiness—and lose it. Your children's happiness—and lose it. Your own soul—and lose it.

Christian comes from Christ. Could a Christian favor the liquor traffic? There is nothing Christian in the traffic. The liquor traffic is God's worst enemy and the devil's best friend. It is evil and only evil. Antagonizes the church,

home, civilization, prosperity, morality and good government.

Sam Jones says: "Why is it that you temperance people are all trying to save the drunkard? You make me think of a poor little rabbit goin' a mile a minute to get away from that big hound, and you stand by the track an' say, 'go it rabbit, your hole is only a half a mile away!' and the rabbit says, 'you don't have to encourage me—I'm doing my level best. Just you head off that dog!'"

Who in the world does not gather up the products of his work and show them at fairs and expositions? The liquor dealer. What a sight this would be, dear friends, the products of the whisky seller? We would need no more temperance urging. Such a spectacle as that would be enough to make the voters of this Nation cry aloud against the monstrous sin, and the saloon would go.

### Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC.

For biliousness, constipation, and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heartache.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

For natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

### AT THE CAPITOL.

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief.

About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED  
Doorkeeper Georgia State Senate, State Capitol, Atlanta, Ga.

These rates are open to all.

L. F. MONTGOMERY, T. P. A.

JACKSON, MISS.

W. M. MURRAY, D. P. A.

NEW ORLEANS, LA.

til m 12

### A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,  
Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,  
Asst' Chief Police.

Feb. 25-26m.

Rob Childbirth of its Terrors and Minimize the Pain and Dangers of Labor by using Simmons Squaw Vine Wine or Tablets.

was arrested on suspicion and is now awaiting trial. Any information concerning him will be thankfully received. He has one artificial leg. Respectfully,

W. L. A. STRANBURG,  
Pastor, Baptist Church,  
Ackerman, Miss., April 17, '99.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Sound Health, use Dr. M. A. Simmons Liver Medicine.

### Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899.

On account of the Southern Baptist Convention, the Illinois Central Railroad will sell round trip tickets at one fare on May 8th to 12th inclusive, good to return in 15 days from date of sale. It is deposited with the joint Agent of the lines, at Louisville, prior to May 18th, an extension may be had to June 10th, 1899. The Illinois Central is the only line running regular through trains (Double Daily) to Louisville without change of cars, with elegant Pullman sleepers, and Free Redining Chair Cars. You save six hours in time by this saloon.

Each appointee will please inform me of it, the very day he decides not to go, even if you must write me at Louisville, so that your place may be given to another; but if in any event you find before May 10th that you cannot go, write me at Winona, so that your place may be given to another man. Think, brethren, of this. Think of the other man, and do not hold down a place in Kentucky when you are in Mississippi. It will cost you a one cent postal card and the writing of a dozen words. It will save a lot of trouble to the bewildered and perplexed secretary, and some anxiety to the other man. If your name occurs in both classes let me know. The list in Class 1 is made out on the basis of last year's delegation. I hope it will be possible to make it larger by an increase of contributions. If, in the event that it must be smaller, on account of reduced contributions, the delegation will be notified, and such names will be erased as are agreed to at that time.

Yours very truly,

W. O. CARVER,  
Sec. and Treas. Ky. Chapter.

### Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899.

The Southern Railway will sell the round trip, tickets to be sold tickets at the rate of one fare for May 8th to 12th inclusive, with final limit fifteen days. Tickets may be extended to leave Louisville not later than June 10th, provided they are deposited with agent at Louisville prior to May 18th and payment of fifty cents.

For further information call on any ticket agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala.

6.51

til m 12

CLASS 1.

J. D. Anderson...Blue Mountain

N. W. P. Bacon...Oxford

Henry Bennett...Moss Point

T. J. Bailey...Jackson

W. M. Burr...Greenville

D. Burney...Ackerman

G. B. Butler...Lexington

J. R. Carter...Blue Mountain

R. A. Cochran...Cleveland

S. G. Cooper...Tupelo

W. J. Derrick...Canton

M. J. Derrick...Courtland

L. S. Foster...Jackson

W. A. Hamlett...Grenada

J. A. Hackett...Meridian

J. P. Hickman...Durant

H. P. Hurt...Kosciusko

S. L. Hearn...West Point

J. P. Harrington...Osyka

E. P. Jones...Columbus

W. W. Kersh...Brandon

J. L. Low...Utica

P. I. Lipsey...Greenwood

E. B. Miller...West Point

W. A. McComb...Crystal Springs

J. K. Pace...Hazlehurst

W. P. Price...Winona

J. L. Price...Norfield

R. M. Richardson...Eupora

H. W. Rocket...Harrison

A. V. Rowe...Winona

J. W. Sturdvant...Shuqualak

H. F. Sproles...Vicksburg

J. A. Scarborough...Bogue Chitto

### Delegates to Southern Baptist Convention.

R. A. Venable...Meridian  
W. F. Yarborough...Jackson

CLASS 2. (So far as heard from.)

S. W. Cole, Trinity Association...Maben  
J. P. Culpepper, Miss. Ass'n...Gloster  
J. T. Ellis, Yazoo Ass'n...Goodman  
W. E. Ellis, Cold Water Ass'n...Senatobia  
J. P. Hemby, Copiah Ass'n...Hazlehurst  
J. R. Johnston, Strong R. As. Steens Creek  
L. P. Kees, Fair River Ass'n...Fair River  
T. E. Morris, Harmony Ass'n...Good Hope  
A. J. Miller, Central Ass'n...Yazoo City  
M. L. Oswalt, Chester Ass'n...Maben  
J. B. Rock, Pearl Leaf Ass'n...Clinton  
H. M. Whitten, Kosciusko Ass'n...Kosciusko

april 12-3w

Louisville, Ky. Apr. 15, '99.

Dear Brethren:

Will you please give notice that

a meeting of Richmond College

alumni will be held, and a banquet

spread at the Galt House, Louis-

ville, (convention headquarters),

on Friday night, May 12, at 9:30.

Please ask all Richmond College

alumni who expect to attend to no-

tify me as early as possible.

Yours very truly,

W. O. CARVER,

Sec. and Treas. Ky. Chapter.

### Southern Baptist Convention.

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For further information call on

any ticket agent of Southern Rail-

way or write C. E. Jackson, T. P.

A., Birmingham, Ala.

til m 12

CLASS 3.

J. D. Anderson...Blue Mountain

N. W. P. Bacon...Oxford

Henry Bennett...Moss Point

T. J. Bailey...Jackson

W. M. Burr...Greenville

D. Burney...Ackerman

G. B. Butler...Lexington

J. R. Carter...Blue Mountain

R. A. Cochran...Cleveland

S. G. Cooper...Tupelo

W. J. Derrick...Canton

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J. P. Hickman...Durant

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J. P. Harrington...Osyka

E. P. Jones...Columbus

W. W. Kersh...Brandon

J. L. Low...Utica

P. I. Lipsey...Greenwood



## STUDY FOR APRIL

**MEXICO, BRAZIL**—"For the earth shall be filled with the knowledge of the glory of the Lord."—Mexico, missionaries, 13; native assistants, 17; churches, 32; outstations, 23; membership, 1,132; baptism, 101. Brazil—Missionaries, 13; native assistants, 15; churches, 21; outstations, 13; membership, 1,774; baptisms, 283.

**STUDY TOPIC**—Romish superstitions. S. B. C. missions in Brazil; to Mexico. Home life in these countries. Who is my neighbor?

This month's study of our missions in Mexico and Brazil has been very interesting and helpful.

Many, no doubt are much more interested in our work in these Papal countries. It is impossible for any one to be interested in any thing that they know nothing of.

Hence the importance of a more thorough knowledge of our missionaries and their fields of labor.

Our Woman's Missionary Society, Jackson, had an interesting meeting Monday P. M., with about eighteen members present.

## Home Missions.

MISS LIZZIE BASTICK.

Time has come when we cannot afford to be ignorant of the work done by Woman's Mission Societies.

The wonderful advancement made during the past ten years is only a beginning of what we can and will do.

Dr. Barton, on one occasion, in speaking of the subject, "Perils and possibilities of Woman's Mission Union," said he was a great admirer of their work, and restrained from speaking of the perils, lest he be misunderstood.

Yet a friend, who would have us know the dangers, that greater and grander things might be achieved by avoiding them, pointed them out as there being a disposition on our part to emphasize the social, instead of the spiritual side in the Society, and to resort to unscriptural means of raising money, or to say we did so much, and the church did so little.

I think if our friend should now speak to us he would say that the possibilities over against the perils he mentioned, have sunk them into oblivion.

Woman's Mission Societies last year sent out boxes valued at \$24,352.92; total contributions of Woman's Mission Union, \$35,636.24. This is "a drop in the bucket," but

never in the annals of time has there been such a field of work for the laborers of God.

If we could only get more of our Christian people to realize what they are missing by not seizing the golden opportunity, and should not the increase in our opportunity increase our contributions accordingly?

In wealth we are second to no nation, and if we were only willing to deny ourselves more we could soon lift our nation as a standard to the world for Christianity. 'Tis true we have some very destitute fields of labor for missionaries at our very doors. Louisiana, for instance, in places, has fifty Catholics to every one Baptist, and in some districts of Home Mission fields churches and Sunday-Schools are as far as fifty miles apart.

In the mountains west of Saulsbury, North Carolina, there are not less than six thousand of the host of silent Baptists. "Religiously they are as pious as any, and doctrinally sounder than most." But in real work and zeal for the salvation of the world, and in the reliabilities as soldiers of the cross, they represent inertia—God cannot depend on them for the advancement of his kingdom. They are Baptist—brethren—apart from us, and they have power, but no control over their power.

Niagara had power it gave nature grandeur to see the tremendous power, but it had no control over its power until a Buffalo company harnessed its power and trained it to channels of usefulness and now furnishes his electric lights to three cities. Does this suggest any application?

Why not by our denials and contributions send missionaries to harness the power of our silent brethren and make of them a far more brilliant light than any produced by Niagara's power—a Christian light that will send its rays into every remote corner of that mountainous region.

Will we do this or will we sit at ease while the Mormon's and other denominations are snatching the crown from our heads.

Just think of 400 Mormons now traveling through our Home Mission district, and unless we rally we will have a miniature Utah here in our midst.

I relate the following as an example of what those noble hearted mountaineers will do when once aroused to a sense of their duty:

A minister from Eastern North Carolina while on a visit to the mission field in Western North Carolina impressed upon the mind of one noble man the importance

of giving to missions. On returning home he sent the man a mite box in which to deposit money for missions. When the man received it he said, "Wife, that is a blessed salvation box; let's ask God to open our eyes that we may find the way to put money into it." So they prayed, and on the following day the man took his horse and plow and hired to a neighbor to plow, thereby realizing \$2.00. He and his wife fasted all day; this they calculated at 50 cents, and products sold from farm amounted to 50 cents, so total amount raised was \$3.00.

What an offering!

How many of us would plow or do anything equally as hard without one meal during the day?

Let us ever keep in our hearts America for Christ, the world for Christ.

## Obituaries.

J. H. Durley.

At 5 o'clock P. M., April 14, 1899, gentle, loving hands laid to rest in the Oxford cemetery, the body of our friend and brother, J. H. Durley. He was a young man, 24 years of age.

When the call for volunteers was made at the opening of the late war, as Captain of the Oxford Rifles, with others of his comrades he tendered his services to his country in behalf of Cuban liberty.

In June, '98, he was graduated from the University of Mississippi with a B. A. degree. On December 16, '98, he was mustered out of service, and entered the Louisville Medical College December 28th, where he was permitted to remain only three and a half months, when the Master called him up higher.

Written by A FRIEND.

Miss Womack.

Miss Drusilla Womack, born March 18, 1875, professed faith in Christ and connected herself with the Providence Baptist Church at the age of twelve, died January 26, 1899.

Her Christian character during this year is sufficient evidence for us to believe she is sweetly and peacefully resting on the bosom of our blessed Savior.

She was so young just budding into useful womanhood, kind, gentle, and loving. This only intensifies your sorrow, but what is death to her? Peace, joy, love, eternal rest, free from the suffering she endured on this short a time among strangers.

May the great comforter of hearts abide with the sorrowing ones.

W. I. HARGIS.

Bro. J. W. Ferguson, familiarly known as "Uncle Jesse," passed into his reward April the 6th, 1899, at his home near Crystal Springs, Miss.

Bro. Ferguson was a native of Georgia, born October 13th, 1810, moved to the State of Mississippi in the year 1818, and located in Pike county. On December 17th, 1831, he was happily married to Mary Ann Tomlinson, who bore to him four daughters and three sons. In the year 1846 he professed faith in his Savior and was baptized into the fellowship of Hopewell

No other medicine builds up and fortifies the system against miscarriage as well as Simmons Squaw Vine Wine or Tablets.

Baptist church by Rev. S. B. Mullen. Here he was ordained to the office of deacon and served long and well, "purchasing to himself a good degree and great boldness in the faith."

In

January, 1871, he moved to the State of Louisiana, where he made his home until 1889. Coming back to this State he located near Crystal Springs and united with Harmony church.

BY W. F. YARBOROUGH.

THE VINE AND THE BRANCHES—John xv. 1-11. Golden Text: I am the Vine, ye are the branches. John xv. 5.

Our lesson is a continuation of Christ's valedictory address to the Apostles. It is uncertain where the fifteenth and sixteenth chapters were spoken, but by comparing the closing words of chapter fourteen with the opening words of chapter eighteen it seems probable that he was still in the upper chamber.

The central thought is fruitfulness through union with Christ.

THE FIGURE OF THE UNION.

The believer's union with Christ is difficult to explain in abstract terms. Its meaning is much more clearly set forth by the illustration which Jesus used on this occasion. We must not expect the figure to correspond with what it sets forth in every detail. Our Lord gives us the points of correspondence. He is the vine supplying the vital force; the disciples are the branches deriving their life from the vine; the Father is the husbandman, or vine-grower, taking away the fruitless branches and pruning the fruitful ones.

BLESSEDNESS OF THE UNION.

Some glorious blessings result from this union while the work of fruit-bearing is going on. To ask whatsoever one wishes with the assurance that it shall be done is a wonderful promise but we should not overlook the "if" upon which it rests. "If ye abide in me and my words abide in you," forms the limitation to our prayers. If the union and communion between the believer and Christ are unobstructed the believer will wish only to ask for those things that are in accord with the divine will. As Westcott says, "his prayer is only some fragment of Christ's teachings transformed into a supplication and so it will be heard."

Another blessed result is, that as this relationship gets in its perfect work we find ourselves abiding in the sunshine of Christ's love, not only his love to us but ours to him. The love that characterizes him also characterizes us. This happy state is conditioned upon keeping his commandments.

THE FRUIT OF THE UNION.

By the introductory words of the chapter, fruit-bearing is set forth as the mission of the disciples. Their fruit is to consist in soul-saving. The vine reproduces itself through the fruit of the branches. Jesus the vine must produce fruit through the branches abiding in him. This abiding in him was the condition of bearing fruit. The union must be two-fold, the believer in Christ and Christ in the believer. Bruce suggests that this means that the union of the branch with the vine is a structural union while the union of the vine with the branch is a vital one. In other words the disciples must abide in him structurally by abiding in his word, holding right views of doctrine, while he was to abide in them vitally by his life-giving, fruit-producing spirit. In this way the proper relation between sound doctrine and good works is set forth. Indeed, there

is no fruit unless such union exists. Jesus himself declares as much when he says, "Apart from me ye can do nothing."

PERMANENCE OF THE UNION.

At first glance verses two and six seem to teach apostasy, but this would be contrary to other plain teachings of Jesus. Compare John iv. 14; vi. 47; x. 26-29. Jesus evidently means that there will be many professed followers of him who seem to be genuine branches but the absence of fruit will show them to be otherwise and will cause them to be taken away. Their final fate is vividly set forth in verse six. The branches of a vine have in them the continuity of fibre and the identity of substance that exist in the vine. So if there is real union between Christ and the believer there must be in one the same life that there is in the other. If the life in Christ is eternal, then when he is formed in us the hope of glory the same eternal life must be in us.

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## SUNDAY SCHOOLS.

Lesson For May 7th, 1899.

BY W. F. YARBOROUGH.

THE VINE AND THE BRANCHES—John xv. 1-11. Golden Text: I am the Vine, ye are the branches. John xv. 5.

Our lesson is a continuation of Christ's valedictory address to the Apostles. It is uncertain where the fifteenth and sixteenth chapters were spoken, but by comparing the closing words of chapter fourteen with the opening words of chapter eighteen it seems probable that he was still in the upper chamber.

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The central thought is fruitfulness through union with Christ.

70,000  
ACRES

I have Seventy Thousand Acres of land for sale, not to speculators, but to Industrious Farmers who want Homes

in a Healthy Country, where

Level  
Lands,

WELL WATERED  
IMPROVED TO ANY  
STANDARD DESIRED.

Can be had on . . .

EASY PAYMENTS  
And at a LOW PRICE.

The Country is New, the Range for Cattle, Sheep and Hogs is good during very nearly all the year, and Stock of all kinds can be raised at a small cost. These lands are all near the

Gulf and Ship Island Railroad,  
and Produce of all kinds will find an easy access to the Best Markets in the Country.

Labor Always in Demand,  
Wages Good.

I will sell these lands at prices ranging from

\$1.25 to \$2.50 per acre, and on  
Terms to Suit the Purchaser.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity

## HOME READING.

## Tim's Reward

Tim's father had just died, and the earnest desire that he might be able to take care of his mother, who was far from strong, filled Tim's heart; so on the very day after his father was buried he started out to "hunt up a job," for up to that time he had gone to school.

But it was so late in the summer that the farmers were all supplied with hands, and, after applying at three or four places, Tim stopped, almost discouraged, before a beautiful house in the midst of large grounds. The gardener was working among the flower-beds, and Tim heard a woman, who was wheeling a baby up and down the walks, say, as she passed him once:

"These late heavy rains have given the weeds a good start of you, Thomas."

"You're right, nurse; and of all times for that boy to take himself off! He wasn't worth his salt, to be sure; but I could manage to get something out of him. What I'm to do between the mowing and the weeding, now that the leaves are beginning to fall, is past me!"

Tim's heart beat high, and in another moment he had opened the gate and, going to Thomas' side, said eagerly: "Please, sir, I was looking at your flowers, and couldn't help hearing what you said. May I weed for you? I am very anxious to earn some money."

"What do you know about weeding?" asked Thomas, rather gruffly, looking him well over.

"A little," said Tim; "but I am sure I could soon learn more, if you would kindly tell me what you like. I want the work very much."

"Hump!" said Thomas; then glanced at nurse, who nodded quite violently.

"Well," he said, after a moment, "you may try for an hour. I'll soon be able to tell what you are worth. You may begin on that bed there."

In passing the little carriage to go to the bed, which Thomas had pointed out, Tim stopped to look at the lovely child, and with such evident admiration as quite won nurse's heart; and the little creature herself, after one long look from her honest baby eyes, put out both hands to him, saying: "Nice boy; say likes nice boy!"

"To think of her taking to him like that!" exclaimed nurse, as twice before about the place.

Tim, blushing with pleasure, went to his work.

Two or three times Thomas came and stood for a moment by his side watching him; then, with a little nod of satisfaction, went away and left him to himself. One, two, three hours passed, and nothing was said about Tim leaving off; and at last, when, at 6 o'clock Thomas gave him his money, he said: "You may come again tomorrow morning."

It would be hard to find a happier boy than Tim when he laid his first earnings in his mother's hands and told her he was to go again on the morrow.

He was at work bright and early next morning. As he was weeding the lawn after breakfast, a sweet-faced lady came out of the house and began wheeling baby up and down the walks. The moment the child caught sight of Tim, she held out both arms toward him, saying,

in her cooing little voice: "Bay's nice boy; come to Bay." And Tim's brown face flushed again, as he went out and took one of her tiny hands in his.

"My baby seems to have made friends with you," said the lady, kindly. "Nurse has a bad headache, and I have some sewing I want very much to do. Would you be very careful, if I asked you to wheel her for a while? I will explain to Thomas."

Careful! Never did any one feel a greater responsibility than Tim as he rolled the little carriage across the lawn, the baby looking up into his face with her great, serious eyes, and the lovely lady watching them from the piazza! And when, an hour later, she called him to her, and told him kindly that he was an excellent nurse, and that he should help her again some day, Tim's happiness was complete.

Then she asked him about himself, and listened, greatly interested, while he told her of his great desire to take care of his mother, as his father used to do. That night, Thomas told Tim to come again the next day; and so things went on for a whole week, and, though the boy never imagined how closely he was being watched, he worked, as his father had always taught him to work, faithfully, neglecting not the smallest thing that Thomas gave him to do. Finally, as he was about to leave on Saturday night, Thomas told him to go into the house, that the master wanted to see him; and presently Tim found himself standing before a kind-looking gentleman, whom he had seen once or twice before about the place.

"Well, my boy," he said, "Thomas tells me that you have proved very faithful about the work which he has given you to do, and others tell me the same thing, and, as we want a boy, you may have the place," and then he named a sum as wages far exceeding Tim's hopes.

With sad and sorrowing hearts we laid him in the old family burying ground beside his father and mother, grand-mother, sister and children. The sister being to us the dearest one that lies in that sacred spot, as she was our dear, dear mother.

As Tim began to thank him most gratefully, the gentleman said:

"No; you have only yourself and your parents—who must have taught you well—to thank. If you had not been found faithful and trustworthy in the little things; if you had been careless and unfaithful and slighted your work, I should never have thought of offering you the place. Tell your mother so. I am sure I need not tell you to be here early on Monday."

And so Tim, by being faithful over the "few things," won for himself a position which he held for years; for finally he himself became gardener, with a boy under him.—*Annie L. Hannah.*

The funeral was one long to be remembered by one of the largest gatherings ever witnessed at a burial in that neighborhood and a very large part being his immediate relatives.

With sad and sorrowing hearts we laid him in the old family burying ground beside his father and mother, grand-mother, sister and children. The sister being to us the dearest one that lies in that sacred spot, as she was our dear, dear mother.

We could write many precious words, but space will not permit. We enter in full sympathy with the entire family and especially our brother who is the pastor of his father's church, Old Moaks Creek. May the Lord sustain him in his greatest and darkest trial, is my prayer.

J. H. COLLINS.

Norfield, Miss.

## Mrs. Ella Avery.

Bellefontaine, Miss., Apr. 18, '99  
Mrs. Ella Avery, wife of T. M. Avery, and daughter of S. E. and Mary Bass, was born August 17, 1867, and died August 6, 1898.

She united with the Baptist church while quite young, and lived a devout, consistent Christian life to its close.

She left a husband, four children, and many friends to mourn her death. She died praising God, having called her relatives to her bedside, and told them she would soon be at rest, requesting her husband to bring up their children in the fear and admonition of the Lord, and for them all, and all her friends to meet her in the home of the redeemer.

Such a life, how inspiring!

Such a death how victorious!

"One gentle sigh the fetters broke,

We scarce could say 'she's gone,'

Before her willing spirit took,

Its station near the Throne."

A. B.

## Mrs. Hattie A. Fairchild.

Many readers of the old Baptist Record will grieve to know that our dear sister, Mrs. Hattie A. Fairchild, has been called away from her labors amongst us.

Her gifted pen often enriched the columns of that paper, as many recall, and her eloquent pleas for the care and support of our aged and disabled ministers will not soon be forgotten. Her death occurred in the city of New Orleans on the 2nd of March last, in which city she had recently made her home.

Sister Fairchild was the third daughter of Rev. and Mrs. Joseph Autly, people of blessed memory to many in Mississippi. Elder Autly was long a prominent and useful minister in Central Mississippi, and Sister Autly, who still survives, one of the noblest of preacher's wives.

For hope still lifts her radiant finger,

Pointing to the eternal home,

On whose portals still she lingers,

Looking back for us to come.

If no other hope were given,

Us to keep from wrong or sin,

Would we not strive to reach a heaven,

Where all we love shall live again?

A. B. HICKS.

The twenty-three ministerial students now aided by our Board are all excellent men; modest and Christianlike in their behavior, and diligent in their studies. They are industrious also, and do all they can, as occasions offer, to save expenses. They work gardens, cut wood, mend shoes, cut hair, etc.

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Those Who Have Used It Declare It to Be The Most Remarkable Invigorant Ever Produced for Man, Woman or Child.

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health.

It is a sealed compartment, in which one comfortably rests on a chair, and, with only the head outside, may have all the invigorating, cleansing and purifying effects of the most luxurious Turkish bath, hot vapor or medicated vapor baths at home for 3 cents



each, with no possibility of taking cold, or in any way weakening the system.

A well-known citizen of Topeka, Kan., E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when his medicine failed, and we understand he has already sold over 600. Another physician of Chicago, Dr. John C. Wright, followed Dr. Eaton's example, moved West, and devotes his entire time to selling these Cabinets. Many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinet, two of which referring to

#### KHEUMATISM AND LA GRIPPE,

Will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism when your Cabinet came. Two weeks' use of it entirely cured me, and have never had a pain since. My doctor was much astonished, and will recommend them." Mrs. S. S. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of la grippe, and cured herself entirely in two days. Another neighbor cured eczema of many years' standing and her little girl of measles. A. B. Strickland, Bloomington, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long sought for means of curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

#### WELL-KNOWN CHRISTIAN MINISTER

Of Una, N. C., Rev. R. E. Peale, highly recommend this Cabinet, as also does Mrs. Kendricks, Principal of Vassar College, Congressman John J. Lentz, John T. Brown, editor of the Christian Guide, many lawyers, physicians, ministers and hundreds of other influential people.

#### REDUCES OBESITY.

It is important to know that the inventor guarantees that obesity will be reduced 5 pounds per week if these hot vapor baths are taken regularly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

#### CURE BLOOD AND SKIN DISEASES.

The Cabinet is unquestionably the best thing in the world. If people, instead of filling their systems with more poisons, by taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

#### THE GREAT FEATURE

Of this Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forces out by nature's method all the impure salts, acid and effete matter, which, if retained, overwork the heart, kidneys and lungs, and cause disease, debility and sluggishness. A Hot Vapor Bath instills new life from the very beginning, and makes you feel ten years younger. With the bath, if desired is a

#### HEAD AND COMPLEXION STEAMER

In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, blackheads, skin eruptions, and

#### CURES CATARRH AND ASTHMA.

L. B. Westbrook, Newton, Iowa, writes: "For forty-five years I have had catarrh and asthma to such an extent that it had eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me and two weeks' use cured me entirely, and I have never had a twinge since." What-ever

#### WILL HASTEN PERSPIRATION.

Every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

#### QUAKER FOLDING THERMAL

Vapor Bath Cabinet, was patented May 18, 1897, and is made only in Cincinnati, Ohio. This Cabinet, we find, is durably made of best materials. It is entered and vacated by a door at the side. The Cabinet is airtight, made of the best hygienic waterproof cloth, rubber lined, and a folding steel plated frame supports it from top to bottom. The makers furnish a good alcohol stove with each Cabinet; also, valuable receipts and formulas for medicated baths and ailments, as well as plain directions.

Another excellent feature is that it folds into so small a space that it may be carried when traveling—weighs but five pounds.

People don't need bathrooms, as this Cabinet may be used in any room. Thus bath tubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

#### SO-CALLED CABINETS

On the market, but they were unsatisfactory, for they had no door, no supporting frame, but were simply a cheap affair to pull on or off over the head like a skirt or barrel, subjecting the body to sudden and dangerous changes of temperature, or made with a bulky wooden frame, which the heat and steam within the Cabinet warped, cracked and caused to fall apart and soon become worthless.

The Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

#### MAKERS GUARANTEE RESULTS.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. (They offer \$50 reward for a case that cannot be relieved.) Cures women's troubles, la grippe, sleeplessness, obesity, neuralgia, headache, gout, sciatica, piles, dropsy, blood and skin disease, liver and kidney troubles. It will

#### CURE A HARD COLD

With one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma, and is really a household necessity. It is the most

#### CLEANSING AND INVIGORATING BATH

Known, and all those enjoying health should use it at least once or twice a week, but its great value lies in its marvelous power to draw out of the system the impurities that cause disease, and for this reason is really a godsend to all humanity.

#### HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low, space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Company, 592 World Building, Cincinnati, Ohio, and ask them to send you their pamphlets and circulars describing their invention. The regular price of this Cabinet is \$5. Head Steaming Attachment, if desired, \$1 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much real genuine health, vigor and strength.

Write today for full information, or, better still, order a Cabinet. You won't be deceived & disappointed, as the makers guarantee every Cabinet, and will refund your money if not just as represented. They are reliable and responsible (capital \$100,000.00), and fill all orders immediately upon receipt of remittance.

Don't fail to send for booklet, as it will prove very interesting reading.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to good agents, both men and women—upon request.

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